

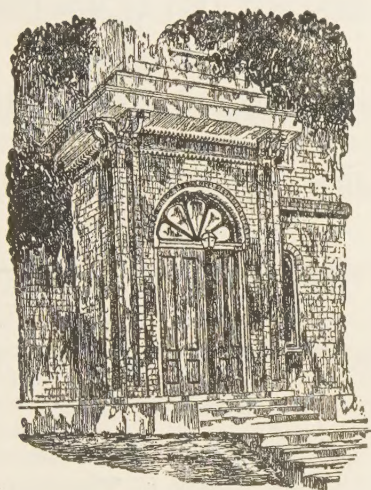
Volume XXXV

OCTOBER, 1960

Number 4

The Alumni Bulletin

Bangor Theological Seminary



Christian Worship and the Incarnation

Andrew Banning

The Inauguration of Professor Jewell

Clarence W. Fuller

Some Problems in the Communication Between
Theology and the Social Sciences

David W. Jewell

Seminary News, Alumni Notes, Book Reviews

Library Announcements

THE PRESIDENT AND FACULTY OF BANGOR THEOLOGICAL SEMINARY
CORDIALLY INVITE YOU TO ATTEND

THE 1961 CONVOCATION WEEK PROGRAM
January 30, 31 and February 1

THE BEACH QUIET HOUR LEADER

Dr. Samuel H. Miller
Dean of Harvard Divinity School

THE SAMUEL HARRIS LECTURER ON LITERATURE AND LIFE

Dr. Arthur C. McGiffert
President Emeritus of Chicago Theological Seminary

THE LEWIS FRENCH STEARNS LECTURER ON THEOLOGY

Dr. Albert C. Outler
Professor of Theology
Perkins School of Theology
Southern Methodist University

THE ALUMNI BULLETIN

Published Quarterly by Bangor Theological Seminary in the City of Bangor, Maine.

Alumni Advisory Committee: E. Charles Dartnell, '35, H. Travers Smith, '40,
Ralph H. Winn, '40.

Entered as second-class matter April 26, 1927, at the post-office at Bangor, Maine,
under the act of August 24, 1912.

The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXXV

OCTOBER, 1960

Number 4

CHRISTIAN WORSHIP AND THE INCARNATION

By ANDREW BANNING

(Dr. Banning, Buck Professor of Christian Theology also serves as Registrar of the Seminary. He delivered this address on the occasion of the opening of the Seminary's 145th year of service.)

I

WE have heard it said that this is "The Century of the Common Man." It is assumed that this is a desirable characteristic of the world we live in. It conveys the impression that more is being done for the common man than ever before, and this may be true. Unfortunately it is also true that never before has the common man been so woefully exploited, so ideologically propagandized, and so brutally slaughtered. Meanwhile, he is caught in the cross-currents, the "cross pressures," of this age, so daring in its surge of power, frightening in its claims, and devastating in its denials. He needs to have some measure of sainthood to keep any pace and if he sometimes grasps at oversimplified solutions this ought to be pardoned. Within this context one of the typically difficult if not desperate questions is, how can worship be made meaningful to the average modern layman? If it would be none too easy to explain what worship is under ordinary circumstances, how can we make it mean anything to the mind of modern man? He knows something about group behaviour, escape

mechanisms, Father complex, and the inescapable demands of sheer fact. How can one worship in a world which is primarily the scene of a battle of wits, in which man has apparently taken the measure of the universe, is taking a good toe-hold, and is maneuvering for advantage? This is not an age that is likely to build cathedrals. The things that excite the modern mind are formidable engines that only suggest deity by pilfered religious labels: Jupiter, Ajax, Thor, Titan. Religious mythology of the past has been forced into servitude to a new mythology of missiles. How can reverence, humility, and worship mean anything in such a world?

The layman may not be able to put the issue in just these terms. But some very pertinent questions by a particular layman in this city have remained with me as being both blunt and inescapable. He asked: Do you really think you are speaking to God when you have a service for him in the church? And if God is all around, (omnipresent) why do you have to go to church to get into contact with him? And on another occasion he commented, Why do you always have to be

thanking God for his good deeds? If I do someone a favor, I don't expect him to keep thanking me everytime I see him. I do it because I want to. Doesn't God? Such questions were usually concluded with the promise: Anytime you want something done, I'll be glad to help. But worship doesn't mean much to me.

How can we interpret worship to make it meaningful to modern man "on the go"? There is a basic demand here. For there is always the dangerous possibility that worship is merely a formality that verges so closely on being a performance, and even one that is stereotyped. In fact there is the constant temptation to meet the need for vitality by dressing it up, and making it more of a performance. It is not at all clear, for example, what part flowers play in a worship service, or the singing of the Lord's prayer as a solo. The sermon must be interesting, and may often satisfy if it is a "good talk." In short, there is urgent need for asking the question, just what are we doing when we worship, and what meaning ought it to have for those participating in it?

I am making no claim to answering these questions adequately, or even to giving any simple answers. Let us acknowledge at the start that worship is a complex action. For some it is simply an act of companionship within the context of a noble institution. For others it is a sentimental continuation of a practice learned in childhood and adolescence, vaguely associated with great religious holidays, romantic friendships, and perhaps marriage. Some worship from a sense of obligation, either as owed to God, or else to avoid a difficult relation with God who is to be feared. It may also be a means of establishing worthiness, in the eyes of both man and God. It may be a drama, re-enacted with much symbolism, to provide some transcendence from daily routine and triviality. It may also be the expression of the earnest desire to hear through the human words a word of God that will strengthen faith and provide reassurance. All of these motivations and concerns may be variously interwoven in the act we call worship.

II

At first glance there seem to be two versions in which the nature and meaning of worship can be expressed. First, that worship is an action in which he seeks to establish communion with God and addresses himself to God. This might be illustrated in the hymns and Psalms of praise, the invocation and prayer. The second is that worship is an act in which man seeks to enter into God's presence to hear God's word addressed to him. There would find confirmation in the hearing of Scriptures, the sermon and, in some of our churches, the reading of the law and the promises of forgiveness. But a brief consideration will show that also a third version is necessary, namely, that worship is a collective action in which the Holy Spirit creates an expression of the revelation and grace of God shared by the Christian community. Quite clearly these three themes must be interrelated but the emphasis in this statement will be given to the third.

To begin with the first of these themes there is from the Christian point of view a serious objection to maintaining that in worship man enters into God's presence and addresses himself to God. For if communion between man and God is to be experienced, it is man who establishes the contact and creates the conditions for fellowship? If this is maintained then worship would be a contradiction of the essential affirmation of the Christian faith that God seeks man and brings man into fellowship with Himself. From this point of view, man's attempt to create communion with God and to address himself to God, would constitute simply a human performance.

Considered objectively, the second also has limitations. If worship is to present ourselves to God, to be addressed by God, then worship services should be radically altered. The singing of hymns and the prayer petition would have only a preliminary meaning. It would be better to be silent, to listen for the voice of God, as the Friends advocate. Only some parts of the Scriptures would be appropriate for worship. And as for the sermon the occasion must be very rare when either the minister or the members of the con-

on can vouch for the preacher being the
e of God. Such a claim could be both
generous and unrealistic. Much of the nature
worship service would be irrelevant from
point of view of this version of worship.

The third consideration, that worship is the
y Spirit coming to expression in and
ugh the worshipping community can meet
the needs and at the same time include the
r two interpretations. By way of confirma-
let me begin with a simple phase of wor-
p, namely the singing of hymns. These
ns are not sung to the congregation itself,
are they consciously addressed to God.
at they do represent is an expression of a
heritage of experience and conviction and
n of symbolic representation which has
ne from the Christian community of the past
is shared by the present community. They
y represent less than the word of God but
y are at best fruits of the spirit expressing
loyalty, praise, devotion, expectation and
aitence that have created the Christian
mmunity. When they cease to have this
aning, they should no longer be sung. In
singing of such hymns as "In the Cross of
rist I Glory," "Faith of our Fathers," or
God Our Help in Ages Past," worship
ans simply the immediate expression of a
ared experience. And when they are sung
ill, they help to create that faith-enthusiasm
ich is part of the experience of worship.

Consider next the pastoral prayer. On the
re of it this prayer is a series of petitions
dressed to God. But it can easily degenerate
to a formality, or a recital of a catalogue of
erests in which the people have some stake.
either would qualify as representing the atti-
de of worship. In order to do so, such prayer
ould express the concerns which grow out of
e nature of the Christian community. Thus
e Lord's prayer properly begins "Thy King-
m come, thy will be done on earth as in
aven." This has real meaning only within
e context of the Christian community, for it
ould mean little in a political or economic
ntext. And it is the function of the church
strive for and expect the Kingdom of God.
Furthermore, such prayer ought to be more
an asking for God's favor and help. It

ought to involve a thorough self-examination,
from beginning to end. What is my life, what
are my purposes and failings, that I should
presume to be here in God's presence. "Who
shall ascend the hill of the Lord, and who
shall stand in His holy place." "Wherewith
shall I come before the Lord." Such prayer
expresses man's missing of the mark. "Forgive
us our trespasses." Similarly the prayer in
worship is an expression of the consciousness
of the church that it is in the world as a re-
deemed society called to play a redeeming role
in the world. Prayers for political occasions and
for political objectives are quite dubious be-
cause they ask God to participate in political
programs. But the concern of the church of
Christ for justice in the world, for freedom
from oppression and poverty are properly ex-
pressed in prayer.

What I am proposing is that prayer in wor-
ship has meaning only insofar as it gives ex-
pression to and issues from the context of the
community of faith and its concerns. We are
not merely asking for favors. We are asking
God to sanctify our hopes, our purposes, our
responsibilities, our dependence on each other,
our concern for the welfare of our own people
and all our fellowmen. But all of this is in the
context of the faith that we are all God's
creatures, that we have strayed from his way,
that he has sought us and forgiven us, that he
is preparing for his kingdom and has estab-
lished it in Christ. In short, such prayer can
be a profound and moving expression of our
faith and of our experience of grace. So it is
the Holy Spirit praying in us and with us
when we pray in our worship.

III

For the Protestant the sermon and the read-
ing of Scripture belong together and can be
so treated. For the sermon ought never to be
a commentary on interesting topics, an "ears-
to-the-ground" recital of what is happening in
the world, a feeling of the pulse of man in a
quandary, or an airing of the minister's current
interests. It should always be the illuminating
of man's troubled but passionate existence,
through the word that comes from God.

Shall we then say that the reading of the

Scripture and its interpretation represent a hearing of God's word and that this is the meaning of worship? The answer should in some sense be affirmative. This is the aim of worship. But the question must be followed with another, namely how is the word of God heard? Is it simply from the reading of the Scripture? But this can also be a formality, especially since a lack of understanding on the part of so many people makes the Scripture a language they have not learned. Moreover all the Scriptures are not explicitly a speaking of God. Sometimes it is man speaking, as in "search me, O God, and try me . . .," "O wretched man that I am . . .," "Though I speak with the tongues of men and of angels . . ."

To say that one simply hears the voice of God is an over-simplification. For the word of God may have no meaning whatsoever except within the context of a community experience.

This experience is made up of many strands of feeling and thought. It may be formed from humility and a sense of helplessness or creatureliness; from having learned or found the meaning of the Holy; from recognizing the depth of despair and the blessed healing of love; from those blessings which God shares with us and those concerns by which God drives us beyond present satisfactions; from suffering, hope, peace and mercy. Through all of them worship comes to expression. And it may even be that only later we do say "Lo, God was here, and I knew it not." In short, the voice of God is realized and heard when the Holy Spirit directs and forms the thoughts and attitudes of our common worship.

Consider briefly that the Scriptures, from which we read as God's word, have come to us out of the context and through the medium of the Hebrew-Christian community. God revealed Himself in ancient times through prophets and priests, lawgivers and judges, kings and poets, who together participated in a heritage of events and memories, hopes and visions. And only those who participate in that living tradition, who know it as "our history," recognize it as God's revelation. The promises of God and his salvation belong also to that community whose members knew themselves

to be chosen, to be unfaithful yet still the object of God's concern. In other words, Scriptures are, in Karl Barth's term, "witness" to God's revelation of himself and through the community of his people.

It is not difficult to outline the same pattern in the character of the New Testament. These are the words of Jesus which might be accepted as the voice of God. But note how frequently he quoted from the traditions of the past, especially in the most critical moments of his ministry, namely the temptation, his initial proclamation in Nazareth and his crucifixion. Figures of speech and phrases like Son of Man, Reign of God and Heavenly Father were freely borrowed from the same heritage of the past, so that scholars are sometimes hampered to define what was original in his teachings.

Jesus wrote no books and committed nothing to writing. He entrusted his teachings and gospel to the memory and understanding of his followers. These were later transmitted, being first repeated within the nascent Christian community. The gospel accounts report the life and deeds of Jesus in the light of his death and resurrection, of the experience of the Holy Spirit and of the faith that he was Messiah, the Christ of God. This New Testament is, therefore, the portrait of Christ caused in the illumination of the faith of the early church, drawn in the outlines of the redemption from sin and despair as experienced by the community. In short, it is God's word to man as it came through the faith and hope of the Christian community.

I want to take some exception, therefore, to the position of those who attempt to minimize the difficulty of the uncertainty of Jesus' teachings, by making the revelation of God through Christ to consist in the acts of God in the death and resurrection of Jesus. There is no need to argue the point that acts played a primary role in the redemptive process. These actions and events are not self-explanatory clear to anyone who witnesses them. This is certainly true of the death and resurrection of Jesus Christ. Even the decision of Jesus to accept a martyr's death is not easily understood. It is not self-evident that God was a

ing in these events and intended them. We can understand them only in the light of the messianic hope, the whole tradition of God's promises, the experience of God's mercy and promise of salvation, and the profound experience of vicariousness, which was the heritage of the Christian community. To be sure, new events added new dimensions to this heritage. But these could take form only within the community of faith, of the church as "the people of God."

To summarize then, the Bible, which for protestants has been the primary source of inspiration in Christian worship, is itself the expression, the "witness" of the faith existing in the Hebrew-Christian community. In the reading of those Scriptures, it is not as if a voice were heard from some beyond, or should be expected so to be heard. It is true that the words may be heard with a freshness and power that will make them seem new and alive. But their power and vividness will derive not from a supernatural character, but from the fact that they are the living words of a living community. They are "wonderful words of life," because they are now, as they have been in the past, the life-blood of a people of God. They are the living tissue of faith which has both formed and which has been reformed within the Hebrew-Christian community. It may even be said that they represent the word by which God created and renewed the community which is his people. Behind this lies the assumption that God's primary action was the creation of just such a redeemed community whose history and faith made real his truth and grace. Scripture is in this sense his word because it is through this history and faith that he is most fully revealed.

Let us bring this into focus again with worship which is the essential perspective from which this discussion has proceeded. The reading of the Scripture and its interpretation in the sermon constitute the heart of the worship service, because in these the community of faith expresses its deepest nature. The words of Scripture are the means by which God has created the living community and by which he now renews its life. Worship is not then a drama enacted before God or an appeal to

God. At its best it is an expression of the spirit of God dwelling in our midst and renewing our experience of truth and grace. It is a recounting of great memories, a reaffirmation of a faith shared together, a commitment to a living hope and a sacred responsibility, a witness to events which have illumined the whole. If I were to attempt to define worship, it would be formulated in such words as these, that worship is that collective expression of the Christian community by which God's revelation in the past is given new affirmation in the present. Since I believe God's spirit to have both created the Christian community and guided the formulation of its faith, the definition might also read, worship is that action of God's spirit in the Christian community by which his revelation in the past is related to the present. For God dwells not in a temple made with hands but in the people who have known and shared in his redeeming love.

IV

The theme I have thus far developed can be confirmed and balanced by what I believe to be a significant implication of the Incarnation. The implication I have in mind is that Christ identified himself with actual human persons, and with us his followers, so that we might participate in his life and death.

As it is generally interpreted, the Incarnation is understood as involving a single action in which Christ "took on" human flesh or human nature. Perhaps such a conception is based on a too literal interpretation of the words of the Prologue of the Fourth Gospel, that "the Word became flesh;" or perhaps of Paul's statement in Philippians 2, that Christ "emptied himself—and being found in human form." At any rate such an interpretation assumes that there is an entity, a principle which can be designated as "flesh" and which Christ adopted. This I consider to be an abstraction. Instead, I wish to propose that the Incarnation, in order to benefit us, must include a continuous action on the part of Christ by which he entered fully into the lives of those he sought to save. He thereby created a community which he indwells. There are

three ways in which the significance of this can be stated. First, he made himself one with those to whom he came. Second, he made them participants in his own life and ultimately in his death. Third, he transmitted to such participants the riches and power of the new life which were his by virtue of his union with God. It is quite evident that these three belong together.

The first, that Jesus identified himself with those he came to save and entered into their lives, seems clear from several aspects of his ministry. In the first place it is implied by the use of the phrase "to save" which Jesus applied to himself. He came "to seek and to save that which was lost." We have, I suspect, used this term too often in an external sense, as implying the rescuing of souls from hell, or gaining an acquittal from their sins. But saving can mean also a more intimate relationship in which the action must be accomplished from within. The healing of the sick, for whom he was a physician, and the casting out of demons, as entering the house of Satan, would suggest this. Jesus chose to be on the side of sinners, as indicated by the charge against him that he consorted with sinners. He was to them as a shepherd among his sheep who know him and hear his voice. And on occasion he makes his primary concern "the lost sheep of the house of Israel."

In this connection, the phrases "I have come" or "am come" coupled with the idea of being sent, could have a richer meaning than we customarily give them. We ordinarily think only in terms of having come from somewhere and having arrived, as indicating that the distance between has been crossed. But they could also be interpreted to mean, I am with you, or I am among you. I am come to be with you, could signify, I have made it my destiny to commit myself to your destiny. He is among them as one who serves. And the Prologue to the Fourth Gospel declares "He came unto his own," when "his own" does not mean those who accepted him, for "his own received him not," but refers to those whom he made his own by coming to them.

The identification of himself with those he came to save is also implied, I think, in the

phrase Son of Man which he applied to himself. The phrase itself, whatever its special meaning, cannot fail to convey the idea that he was a son to all men. But the concept had acquired a special significance in prophetic and apocalyptic literature. In prophetic literature it implied the prophet's union with God and with those to whom he is sent. Thus it had Messianic overtones which Jesus apparently adopted. It involved both humiliation and triumph in which the destiny of the people of God was bound up with him. "The Son of man hath not where to lay his head," "the Son of man came not to be served, but to serve, and to give his life a ransom for many" (Mark 10:45). "You will see the Son of man sitting at the right hand of power" (Mark 14:62). In all of this there may be a close association with the idea of the Suffering Servant, with whose stripes we are healed and by whom many will be accounted righteous. In short, the concept Son of Man indicates an essential vicariousness in Jesus' life as well as his death.

The other two aspects of this broader dimension of the Incarnation can be outlined together. Jesus, as the Christ, drew men into his life, shared with them the power of his own being and ultimately transmitted to them the grace and eternal life which are from God. Many of the figures he used to describe his relation to them convey this clearly. "I am the bread of life," he said, using a figure so simple, yet so eloquently expressing how they were nourished from him. Again the figure: "I am the vine, my Father is the vinedresser—ye are the branches" indicated clearly new life, nurtured by God and flowing from Christ into their lives. Hence he added "abide in me and I in you" (John 15:1-5). These indicate not so much a divine substance taking on a human substance, but a divine life initiated by God, and flowing through Christ into his followers. This is spelled out more specifically in such sayings as that he was imparting to them all that he had learned from, or seen from, the Father. From him also they would share in rest, ("I will give you rest") freedom ("the Son makes you free") joy ("that my joy may be in you") and peace

my peace I give unto you"). They would receive from him the power to do mighty works. "He who believes in me will also do the works that I do." The statement "apart from me you can do nothing" would be pre-emptuous except in this context.

There is a kind of dramatic representation of this in some of the healing accounts. Sometimes the healing comes as the result of a simple command, "Rise, take up your bed and walk." Sometimes he identified such healing with the forgiveness of sins and implied in the instance of the healing of a paralytic that forgiveness of sins issuing from him was just as healing as a command. And then there were those occasions when he ascribed the healing to the faith of the one healed, "your faith has made you whole." Those receiving his explanation must have been astonished to have such power attributed to their faith. If they were so strong, why could it not have effected a cure by itself? The conclusion seems to be that those who were so healed had such faith because a new life of strength, hope and love issued from him and took hold of them making them participants in his life.

I conclude this brief account by proposing that this is what the phrase "believing in Christ" is intended to convey. One does not simply believe him or believe something about him, although Jesus does call for such acts of faith, too. But believing *in him*, or *on him* means also yielding to the influence of his being; being caught in the power of his will and love and recognizing that so one participates in a new life which he exemplified and which he transmits from God to man. It means standing with him, living from the same source of power and love and thus being alive in and through him. To the extent that this is true, it represents the ultimate completion and the aim of the Incarnation.

V

Implicit in all this is the recognition that Jesus was in his own life the strong and rich and commanding expression of all that he transmitted to others. He was not a selfless person, for no selfless person could draw others into the orbit of his life and make

them feel a new power and godliness entering in. We ought not to represent Jesus as merely a submissive servant of God and man. As mediator between God and man, the human and divine were held in a tension and an illuminating clarity for both. So all that he offered his followers and demanded of them had been tested in the fires of his own life's history. He told his followers that they needed to be born again, and his own life had continually to be refashioned by the needs and advances of the Spirit of God. Being committed to bringing in the Kingdom of God, he had forsaken father and mother and did not turn back. He wrenched his life free from finite securities and claims until he had less than the foxes. He accepted the full impact of God's purpose and the inescapable demand of the divine will in the teeth of all opposition until he could say "yet not my will, but thine be done." Every fresh invasion of the divine spirit had to bear new fruit: "I must work the works of him that sent me." The awe-inspiring meaning of his commission might bring on agony of soul, as in Gethsemane and on the cross. It made him feel like a seed that had to fall in the ground and die in order to spring up again to new life. The forgiveness he demanded of others had to break through even the agony of death at the hands of wicked men. Thus the divine invaded the human, fashioned it to become a willing and illuminating instrument, so that the one gave glory to the other. And this was accomplished with integrity and with love for man and God. This was the living Logos of God in him, this re-making and rebirth of life, which was so strong and clear that he could transmit it to others. This was the word become flesh and dwelling among us.

I have attempted to show that it was the purpose of Jesus as the Christ to create a community of reborn "people of God" to whom he could retransmit the fullness of his own spirit, derived from oneness with God the Father. He thus "emptied himself," not merely in some prefinite action, but as a continuous self-impartment to his chosen ones. Vicariousness is thus a basic principle throughout his ministry, in life as well as in death. And he is

the living Christ not merely after his death but in the lives of his brethren from the beginning.

VI

From this vantage point we return to the theme with which we began, the nature of Christian worship. My contention was that Christian worship can be interpreted as an expression, a reaffirmation of the grace and truth participated in by the Christian community. And as such it can be understood as a manifestation of the Holy Spirit, renewing in the present what it has transmitted from the past, "the faith of our fathers living still." I then attempted to show that it was a significant aspect of the intention of Christ and hence of the Incarnation to create just such a community of persons, in whom he could dwell and who could participate in the power and truth of his union with God. If this is true, then Christian worship can be defined simply as being the reaffirmation, the proclaiming and appropriation, of the grace of the Lord Jesus Christ participated in by the Christian community. In this respect the sacraments, especially the communion, can be the holiest kind of worship, in that they express in dramatic action how we literally participate in and re-enact our sharing in Christ.

It needs to be repeated that this does not exhaust the nature of worship. As was indicated before, worship is a complex group expression. Particularly important is the recognition that some aspects of worship are addressed *to* God, for example the prayer and perhaps some hymns of praise. This is proper, since it must remain true that God is different from ourselves and is exalted beyond us. He is holy

and we are lowly and we must fear to be his presence. This tension must remain in worship is to be worthy of the name. But this tension requires that the other meaning be in no way obscured, that it is God who has taken the initiative in our worship. It is he that has brought us into that community which knows him and his revelation. It is not we who come to God and address him in our human way with human desires and human techniques. God must inspire us to worship and speak through the mode and the language of worship. Hence not all attempts are automatically expressions of God's spirit. Only such forms are true expressions as are fashioned and tested by that grace and truth in Christ in which the Christian community participates. This I hold to be the meaning of the phrase used at the end of our prayers: "through Jesus Christ our Lord," i.e. as Christ has made it possible for us to pray and to worship.

Such worship can be meaningful to modern man in so far as it is true that he participates not merely in the conquest of space and the competitive economic round but also in the blessings of God, in the glory of God's creation and in the grace and truth imparted by Christ. Within the Christian community, the church, he knows that he not only makes a living, but shares in a supreme life and a new life. Where this is not experienced worship becomes only a human attempt to appeal to God and perhaps pay him some respect. When this is not the case then in worship God renews in modern man the revelation, faith and new life which he committed to the saints of the past. Then the worship of the church can be a power for the renewal of life and can stand against the forces of oppression, faithlessness and cynicism.

THE INAUGURATION OF PROFESSOR JEWELL

By CLARENCE W. FULLER

(These words were spoken by the Chairman of the Board of Trustees, the Reverend Clarence W. Fuller of Melrose, Massachusetts, on the occasion of the inauguration of Dr. David W. Jewell as Professor of Christian Education in Bangor Theological Seminary, September 21, 1960.)

WHAT I do tonight has no precedent in this school, so I cannot, on behalf of the Board of Trustees, spend time reminding you of the tradition in which you stand. You are the first to be installed in this Seminary as the Professor of Christian Education. The chair is so young that it doesn't even have a name or any special funds to support it. Yet this very act pleases us, for not only are we installing you in the chair, we are confirming a decision made three years ago. Prior to that time, Christian Education courses were often offered to people whose major interests and responsibilities were in other fields. Now we are making firm our decision that this ought to be a department by itself, integrated to be sure into the total curriculum, a department which in the near future may take on even greater stature and responsibility. We hope and trust that our pride in taking this step is matched by yours in being the first full-time full professor in this field in Bangor Seminary's history. As I see it, the men and women who come to you for training will serve in one of three areas in the life of the Church; they will be parish ministers who will inevitably be involved in the process of Christian Education whatever the size of the churches they serve; they will be associate ministers or assistant ministers, part of whose responsibility will be to give direction to the formal, religious education program of the church, and part to assist the pastors in the manifold responsibilities which fall to him; or they will be Ministers or Directors of Christian Education who will administer the Christian Education program of the Church. Since this is primarily a school for training parish ministers your major responsibility for some time to come will be to prepare them to administer the formal, religious education program of the church, which

in today's church comprises people of all ages, and to be alert to all the informal opportunities for Christian Education. But the opportunities in the other areas are growing so rapidly that these, too, will soon become a large part of your responsibility.

No one needs to tell you that this is an area in which there are many ambiguities and much frustration. I suppose it is fair to say that Christian Education is one of the most puzzling areas in the church. We used to say that it was woman's work, but I'm sure that these days I encounter more unrest in this area than in any other. In the area of curriculum there are signs that we are beginning to emerge into a time of satisfaction, but in the area of personnel the frustrations are almost frightening. Ministers whose churches are large enough to hire professional help in this area are frustrated at what they consider to be their inability to get people who are well trained and dedicated, but are also personally well integrated and well balanced. The professionals in Christian Education are frustrated by what they consider to be the Church's lack of understanding of their function and the low estate to which they feel they are relegated by ministers and laymen. Even you have said of this area of the Church's life that it is a "complex and highly-charged problem area."

But the opportunities and challenge are there. Even the so-called "one-man" churches sorely need ministers who have competence in this area, and more and more churches need people who will work professionally in the field. With the almost phenomenal development of churches roughly in the 500 to 1,000 member class, there will be an increasing demand for people who can supervise a religious education program and share with the minister in some of the other pastoral functions. It may be that here Bangor Seminary may make one

of its most significant contributions to the life of the churches. And there will be an increasing need for specialists, both for men and women, whose full-time vocation is the ministry of Christian Education.

But the challenge is not just to train new people. It is also to convince good people that this is a vocation to which a person can and should devote his or her life. These should not be, as sometimes they are, people who cannot make a go at anything else in the church. They should be strong, intelligent people who have measured all the opportunities for using their lives in the service of the gospel and have found this the place in which they can make their lives most significant. And if we, who work in the church, are the biggest stumbling block in the way of their success, part of the challenge to you, also, is to teach them that the gospel never in its history found the going easy, either inside or outside the church.

The ultimate challenge, of course, is in what you can prepare them to do. You have said yourself, "The true meat of the Gospel is the tough stuff of repentance, confession, and decision . . . Knowledge has its place in presenting the candidate with alternatives and their meaning and the superiority of the Christian claim. But, by itself, knowledge of all this is nothing more than that—knowledge. It becomes saving knowledge only when and if it helps a person to decide for Christ." The

need for people who can lead others to this is unlimited.

Your colleagues on the faculty and the members of the Board of Trustees think you are well qualified for the task. You bring to good educational qualifications, a B.A. from Carleton College, a B.D. from Union Seminary, substantiating the suspicion that we are "little Union," and the Doctor of Education from Teachers College, Columbia University. You also bring to it practical experience in the life of the churches, having served as Minister of Education at the Union Church of Pocantico Hills in Tarrytown, New York. You have taught in Union Seminary and Mount Hermon School. You have found a place of respect among your colleagues in the field of Christian Education, making a contribution to this work by your writing and committee work. You have demonstrated a keenness of mind, independence of intellect, and a devotion to the school and its work which make us want you to stay with us. To all this, you add a lovely wife and a fine family.

So with pleasure and by virtue of the authority vested in me by the Board of Trustees, I declare you to be fully and legally installed Professor of Christian Education at Bangor Theological Seminary.

The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you. Amen.

Some Problems in the Communication Between Theology and the Social Sciences

By DAVID W. JEWELL

(This article is based on a paper given before the Professors and Research Section of the Division of Christian Education of the NCCCUSA at its annual meeting in St. Louis, Missouri, February 19, 1960. It was presented as a response to a paper by Dr. David Hunter.)

IT is something of a truism today to state that the propositions of theology are the products of men, not God. While these propositions may—and should—be based on the experiences of men and of the church as well as on the Scriptural record of man's relation to God, it remains true that they are filtered through men, regardless of how inspired the authorship may seem. I suggest it is also true that the scientist's conclusions can be similarly understood: as products of men, rather than of any absolute mind or rational order. Despite the brilliance of a particular scientific hypothesis and the weight of the supporting data, the end is the result of human ingenuity.

We also need to remind ourselves that every discipline to which men give themselves demands wholehearted allegiance. This assumes the form of a kind of *imperialism* (to use Dr. Hunter's words) by which the exponent of a particular field of study tends to view his field as the most significant and comprehensive one. In the past this elevating of a particular discipline to a position of pre-eminence was expressed in the phrase, "Theology, the Queen of the Sciences." It appears legitimate to accept this imperialism as a necessary part of any intensive study. A student of psychology, i.e., must give himself fully to an understanding of the subject in order to do it justice. When operating as a psychologist he must see his subject as the whole of his world; he must believe that the business he is about will bring sense out of nonsense, or at least out of what appears to him to be chaos. And he must believe that this activity of his has some degree of final significance for the life of man. This can be said of other social scientists and of theologians. All must be imperialists.

When we attempt to understand the problems involved in the communication between

theology and the social sciences we have to recognize this fact of imperialism and work with it. On the other hand, we might also profitably explore a little-discussed side of the problem: namely, that just as there is an admitted tendency toward imperialism in both camps, there exists a tendency toward uncritical acceptance of the conclusions from a field other than one's own.

In theological terms we can say that when one engages in a particular field of study he is *tempted* to imperialism, and this may well stand in the way of conversations with men in other disciplines. Yet we must also deal with the *temptation* to surrender—which is a very real one as we confront earnestly concerned representatives of other fields!

The Temptation to Imperialism

The greatest temptation lies in the siren's song we hear urging us to believe that in our own particular field we will discover the universal answers to all universal questions! On the face of it, it may seem blasphemous to imply that proclaiming the Gospel as *the* answer to man's need is succumbing to imperialistic temptation. This proclamation is essentially imperialistic—we delude ourselves if we deny it—but I have in mind here not the ultimate imperialism which places in opposition one particular worldview to another i.e., naturalistic *vs.* theistic, but the imperialism which states flatly, "*My* answer is *the* answer. My doctrine of God is most correct. My theory about the origins of man is the only valid one." It is on this very level, the evolving of one's fundamental assumptions about human existence, that conversations must take place—unless the church's *sole* task is to convert the social scientists!

There are theologians who implicitly, or explicitly, refuse to recognize any validity or

utility in the data culled by the social sciences and the ensuing hypotheses and conclusions. Sometimes this intransigency is based on fear that religious faith will be undermined, sometimes it is based on a belief that these conclusions are irrelevant to the situation of man *sub specie aeternitatis*, and sometimes it is a simple failure to be precise in one's thinking. Theologians frequently err in this last sense as they fail to recognize the difference between the data on which hypotheses and conclusions are based and the conclusions themselves. A scientist's conclusions may challenge seriously some of our theological assumptions or conclusions, or our whole theological orientation, and we, therefore, may resist them legitimately. But we have no right to deny the data on which the scientist has based his conclusions. Unless we impute dishonesty to the scientist we dare not deny that the data exist and have validity since these have some claim upon us, too, as we develop our own theological conclusions!

There are scientists who see little or no relevance in the data or conclusions derived from theological study. These men hold to the dubious belief that all useful or true knowledge can come only from research informed by empirical method. Daniel Lerner, in the preface to his provocative and instructive anthology, *The Human Meaning of the Social Sciences*, puts the case rather bluntly when he states

Social Science . . . represents the effort to apply a new conception of man and society to the systematic study of phenomena never before subjected to rigorous empirical inquiry. Social Science is a genuinely new way of looking at the world—replacing the successive methods of magic, religion, philosophy by the method of observation.

As there are no more eternal mysteries in Social Science, so there are no more eternal verities. Social Science knows no once-for-all Truth, seeks no once-for-all Law. It deals, at bottom, with human values—what people want; and social institutions—what they receive.¹

He continues by insisting that the result of Social Science is to set men free, free from

the eternal verities of Truth and Law, the implication being that only through Social Science can this freedom be attained. While it may be frightening to face such "unstructured" freedom it is only because of a lack of courage that the way of Social Science can be rejected. I have a suspicion that Mr. Lerner and some of his colleagues fail to make the necessary distinction between data and conclusions, to say nothing of failing to examine the kind of restriction placed on human freedom by the very elimination of all other avenues of attainment save that of Social Science and its own method.

The Temptation to Surrender

Practical theologians are especially prone to this temptation. We work in the very area for which the data and conclusions of the Social Sciences are most directly relevant. As educators we need to know about people, how they grow and learn. We need to know what will most influence those persons whom we seek to teach. Ours is not a theoretical concern for we "do" our work employing these data. Thus, the temptation is great because from many of the results of scientific research we can learn how more adequately to do our job. The problem is that in desiring to do a better job we may fail to ask whether or not we have unconsciously absorbed with the understanding and methods a purpose not in accord with our primary purpose. This temptation is displayed today in much of the literature in Christian Education concerning group dynamics. Some of the writers in the field are so enamored of the results of applying the insights of men who have studied small-group life that they too easily equate "togetherness" with the *koinonia*. What results is a picture of a group that, while it possesses all the characteristics of a "good group," is neither redemptive in Christian terms nor based on a shared loyalty to a common Lord. Ellis Nelson's trenchant discussion of the necessity for conflict in the Christian life is a necessary corrective for the impulse to equate the church with harmony in human relations.²

Some scientists are likewise vulnerable to this temptation. They become impressed, so

re-inspired, by what they discover about man and his world. And, occasionally, they become enamored of some religious idea that they attempt to use their scientific data and conclusions to prove that God is, and what his future is. This is as much a subversion of science as uncritical acceptance of science is a subversion of faith. Certainly Christian faith cannot be "religion without revelation" unless it abandons its unique claim that "God was in Christ reconciling the world to himself."

It seems germane in the light of this discussion to inquire whether or not the church has any right to use the results of non-scientific science in support of its claims. We are being false neither to ourselves nor to science when we buttress our faith with views which are non-scientific but which appear to bear the stamp of approved empiricism. It is one thing to speak of a scientist who is a Christian, quite another to recap the fallacy of the arguments for God!

One aspect of the problem of communication between theology and the social sciences is the consciousness of these two temptations and the need for safeguards. And before stones are cast each camp might well look to its own glass windows! For both science and theology have "built-in" protections: the scientist, his method which when rigorously applied restrains him from assuming too much from his conclusions; the theologian, his belief that God stands in constant judgment over man in his earnest but clumsy fumbling after things divine. And theology, insofar as it is anything at all, is the discipline of respect for truth, whatever its source.

We in the church need to pay heed to theological method; for in developing such a method we can supply some criteria for evaluating data and conclusions of the social sciences which will do justice to them and to our

faith. This systematic mode of procedure should guard against the temptations to imperialism and to surrender, and against the occasional stiff-necked arrogance which masks the fear of what might be discovered in too deep a study of the social sciences.

I do not presume to offer a solution to the problem of a theological method. However, some questions arise from the foregoing which indicate a few of the areas such a method would have to treat. In seeking answers to these we can gain insight into the matter of inter-disciplinary communication:

1) What constitute valid and useful data for theology, both systematic and practical? Are the conclusions of science data for theology?

2) By what criteria do we determine the validity and relevancy of these data?

3) How do we distinguish between data and conclusions, both those of science and those of theology?

4) What do we mean by truth, the truth of data and of conclusions in both disciplines?

5) What place do we assign the assumptions which guide both scientist and theologian and which can influence the discovery or selection of data?

6) How do we measure the validity of conclusions (are they based on *all* relevant data?) and how do we determine that we possess all relevant data?

7) What are the sources for theology? Can practical theology provide source material for systematic theology? How do we determine the relative importance of the various sources of theology?

¹Daniel Lerner, ed. *The Human Meaning of the Social Sciences*, New York: Meridian Books, 1959, p. 7.

²C. Ellis Nelson, "Toward Better Methods of Communicating the Christian Faith," in Lawrence Little, ed., *The Future Course of Christian Adult Education*, University of Pittsburgh Press, 1959, pp. 212ff.

SEMINARY NEWS

THE 145th YEAR BEGINS

On Tuesday, September 20th, twenty-eight new students, many of them with wives, gathered in the Commons for the traditional opening dinner marking the beginning of a two-day orientation program under the direction of Dean Mervin M. Deems. On Wednesday evening the opening service of worship was held in the Hammond Street Congregational Church, at which time the address was given by Dr. Andrew Banning. The Reverend Clarence W. Fuller installed Dr. David W. Jewell as Bangor's first full-time Professor of Christian Education.

There are ninety-two students enrolled this year. In the entering class are eight each from Massachusetts and New York, three each from Connecticut and Maine, two from Ohio, and one each from Alabama, Michigan, New Hampshire, and New Jersey. Denominationally, the entering class contains fifteen Congregationalists, four Presbyterians, three of the United Church of Christ, two Baptists, and one each of Unitarians and the Dutch Reformed Church. Among the vocations left behind by the new Seminarians are the following: antique dealer, truckdriver, animal caretaker, industrial engineer, floral designer, insurance salesman, papermaker, bank clerk, IBM accountant specialist, teacher, carpenter, choir director, and public accountant.

Since the renovation of the Chapel building has not been completed, classes are being held temporarily in the gymnasium, the social room, the library, and the dining room. Worship services are being conducted in the reading room of the Moulton Library.

THE RENOVATED CHAPEL

Throughout the summer workers have been busy at a task which has completely changed

the interior of the 100-year old Chapel building. The entire second floor has been divided into five classrooms and a new stairway has been installed. Supporting posts have been replaced by concealed steel beams in the first floor area formerly occupied by the library and a beautiful new sanctuary will soon be ready for use as the Seminary's worship center. New pews, a new organ, and new pulpit furniture have been designed and purchased. A sprinkler system has been installed and the entire interior of the building has been redecorated. A dedication service will be held at an appropriate time later in the year.

NEW DEGREE PROGRAM IN CHRISTIAN EDUCATION

Effective with the academic year 1961-62 the Seminary will offer a program of studies leading to the degree of Bachelor of Religious Education. This will be a four-year course and will be offered only to women students. The first two years of study will be in the liberal arts and the curriculum will be similar to that offered in the Seminary's Pre-Theological Department. The third and fourth years will include some study in basic theological disciplines and specialized work in Christian education courses.

The purpose of the B. R. E. program will be to prepare women for work in Christian education as staff members of local churches. Preference will be given to applicants who are at least twenty years of age. A high-school diploma will be required for admission to the B. R. E. program. Graduates of junior colleges and others who have college credits will be considered for advanced standing in the program. Applicants should write to the Dean of the Seminary for further information and admission forms.

FACULTY NOTES

FREDERICK W. WHITTAKER

President Frederick W. Whittaker attended the biennial meeting of the American Association of Theological Schools at Richmond, Va., in June, and was a delegate in July to the meeting of the General Synod of the United Church of Christ held at Cleveland, Ohio. During the summer he also spent considerable time consulting with architects and contractors in connection with the renovation of the chapel building. On days of relaxation he is frequently on his favorite golf course, and on one occasion scored a two-under-par seventy on the Penobscot Valley Country Club. Dr. Whittaker continues his civic work as a member of the Bangor City Council and he is presently serving on the committee to build a new high school.

MERVIN M. DEEMS

Dean Mervin M. Deems taught two courses in the Summer Session of Pacific School of Religion, Berkeley, California, and delivered a public lecture on the Earl Foundation. In September he preached in the First Congregational Church of Montclair, New Jersey (the Reverend N. Wesley Haynes, '50 senior minister) and gave three lectures to the Middle Atlantic Conference of ministers and wives. As a member of the Commission on the Ministry he will attend semi-annual meetings in Cleveland in November and in December he will be a delegate to the National Council of Churches in San Francisco. He is president of the Maine Council of Churches.

BURTON H. THROCKMORTON, JR.

During the summer Professor Throckmorton prepared a Study Guide on Romans for use of the United Presbyterian Women during the year 1962. The Guide will be published this coming spring, at the same time that The Westminster Press will publish his book on Romans entitled *Romans For The Layman*.

On October 4th (1960) he gave the first lecture for "The Academy of Parish Practice" at Pembroke Center, N. H., sponsored by the New Hampshire Conference of C. C. Churches, on "The Use of the Bible in Preaching."

He will give an open lecture at the University of Maine on November 13th on the general subject of the historiographical problems involved in writing a life of Jesus.

He has been invited to give one of two lectures on a panel at the annual meeting of the National Association of Biblical Instructors to be held at Union Theological Seminary in New York in December. The lecture will deal with the significance of mythological elements in the New Testament.

WALTER L. COOK

Professor Cook recently had his book of devotions for teen-agers, entitled *Meeting the Test* published by Abingdon. He is presently engaged in composing a book of prayers for young people. He and his family spent their holidays on Cape Breton Island, Nova Scotia. The new academic year brings its demands and problems of student pastorates upon the Director of Field Work.

DAVID W. JEWELL

Professor Jewell read a paper at the Division of Christian Education at NCCCUSA in St. Louis and later served on the staff of the Training School for Directors of Christian Education at Lisle, N. Y. In September he presented lectures to the C. C. Ministers of Rhode Island at their annual convocation, and prepared an article for *Children's Religion*. He attended the annual meeting of the Executive Committee of the Committee on Family Life of the Division of C. E. of NCCCUSA. This fall he will serve from October 21 to November 13 as Team Chairman of Program at bases in Alabama and Virginia under the Christian Leadership Development Program of the United States Army. Professor Jewell has also met with many groups of teachers in the community and throughout the state.

ARNOLD W. HEARN

Mr. Hearn's major extra-curricular efforts have been devoted to research and the writing of a doctoral dissertation. He is also preparing

a related article requested by a quarterly journal. He has preached frequently and has occasionally administered the sacraments in numerous Maine churches.

During the past year, he taught for six weeks a weekly class in Christian ethics to student wives. He has published book reviews in *The Christian Century*, as well as *The Alumni Bulletin*. Mr. Hearn also serves as chairman of the Commission on Christian Social Concerns of Grace Methodist Church in Bangor.

ANS J. VAN DER BENT

During his first year at Bangor Seminary Mr. van der Bent devoted most of his time to the administration of the new Moulton Library. He has revised the book-classification, re-organized library procedures, and compiled a catalog bibliography of basic books. Mr. van der Bent is presently assisted by a full-time assistant and two students working as descriptive catalogers and two students supervising the circulation. He frequently served as supply preacher in several Maine congregations.

ALUMNI NOTES

(Alumni, please send news of your activities to Mrs. Helen Godsoe at the Seminary.)

- John E. MacMartin. (*Change of address: Goodrich Road, Wolfeboro, N. H.*)
- William H. Nicolas (*Change of address: 13 Arlington St., Cambridge 40, Mass.*)
- 8—Cedric E. Crawford. (*Change of address: 4588 Benito Ave., Montclair, Cal.*)
- William G. Kirschbaum. (*Change of address: Box 133, Key West, Florida.*)
- Alfred G. Peacock has resigned his pastorate of the First Congregational Church, Columbus, Georgia, and is hospitalized in the Veterans' Hospital in Augusta, Ga. (*Address: 2346 Wrightsboro Rd., Augusta, Ga.*)
- Francis D. Wallace. (*Change of address: 160-08 Jamaica Ave., Jamaica 32, N. Y.*)
- Corwin H. Olds, minister of the Congregational Church of Campbell, California, for the past twelve years, has announced his retirement effective on the appointment of a new minister. He will continue to reside in Campbell where his wife is city treasurer. In May Dr. Olds visited his two sons, Lt. Cdr. C. A. Olds, U.S.N., and Capt. James H. Olds, U.S.M.C., in Okinawa where they are stationed. (*Address: 210 N. Second St., Campbell, Cal.*)
- Chaplain William C. Ford has returned to the states after a period of duty in Japan and is recovering from a heart attack in the Letterman General Hospital. (*Address: Letterman General Hospital, The Presidio, San Francisco, Cal.*)
- Charles F. Hass. (*Change of address: West Willington, Conn.*)
- 44—Newell K. Hall is doing graduate work at Cornell University this fall. (*Address: Candor Congregational Church, Candor, N. Y.*)
- 46—William A. Dunstan, formerly minister of the American Evangelical Church of Oxford and Mechanic Falls, has accepted a call as pastor of the First Baptist Church of Gardiner, Maine. (*Address: 47 Church St., Gardiner, Maine.*)
- 48—Raymond A. Michel. (*Change of address: Box 3, Y.M.C.A., Elyria, Ohio.*)
- 51—Francis B. Allan and family enjoyed a trip to Alaska during the month of August where he served as Camp Director at the Camp Conferences of the Alaska Presbytery which were held near Haines, Alaska. They also visited various churches and mission stations throughout Alaska. (*Address: 737 DeCamp Avenue, Schenectady 9, N. Y.*)
- 51—Andrew Currier was recently appointed minister of the Methodist Churches of Nassau and Brainard, New York. He was formerly minister of the Greenwich and North Cambridge Methodist Churches. (*Address: 18 Elm Street, Nassau, N. Y.*)
- 52—Everett A. Murphy. (*Change of address: 25 Perkins St., Manchester, Conn.*)
- 53—Roy J. Davison. (*Change of address: Danville, Vt.*)
- 53—Elwood S. Poore officiated at a Service of Consecration of the new church building of the Methodist Church of Ocheyedan, Iowa, on May 22, 1960. (*Address: Box #306, Ocheyedan, Iowa.*)
- ex-54—M. Sargent Desmond, formerly minister of the First Congregational Church of Danbury, Conn., has accepted a call as minister of the Manomet Congregational Church of Plymouth, Mass. (*Address: P. O. Box 214, Manomet, Mass.*)
- ex-55—Richard W. Mellerup has accepted a call as minister of the three Ellenburg Methodist Churches, Ellenburg, N. Y. He was formerly minister of the Methodist Churches of Petersburg and Grafton, N. Y., 1958-60. (*Address: Box 3, Main St., Ellenburg Depot, N. Y.*)
- 55—Frederick A. Momenthy, formerly minister of the Congregational Church of Marlborough, Conn., (1956-60) has accepted a call as pastor of the Edgewood Congregational Church of Cranston, R. I., effective November 21, 1960. (*Address: 174 Armington St., Cranston 5, R. I.*)

'58—Congratulations to Leonard W. Bucklin who has been appointed Vice President and Director of Development of West Virginia Wesleyan College, Buckhannon, West Virginia, effective October 1st. Mr. Bucklin has been employed by Wells Organizations for the past three years and has raised some \$3,000,000 for churches throughout the country in building fund programs. (*Address: West Virginia Wesleyan College, Buckhannon, W. Va.*)

'58—Donald W. Goodwin. (*Change of address: 24 Ferris Ave., Rumford, R.I.*)

'58—John D. Pierce has accepted the pastorate of the North Windham Union Church. He was formerly associate pastor of the Highlands Congregational Church of Melrose, Mass. (*Address: North Windham, Maine.*)

'58—Ralph S. Waterhouse. (*Change of address: 4207 North A St., Tampa 9, Fla.*)

'59—Donald E. Eyman. (*Change of address: 41 Silvan St., Springfield, Mass.*)

'60—Robert F. Dobson has accepted the pastorate of the North Guilford Congregational Church, Guilford, Conn. (*Address: R. D., Guilford, Conn.*)

'60—Paul A. Paskewitz has accepted a call to serve the Northport Congregational Church of Northport, Michigan. (*Address: Northport, Mich.*)

'60—David W. Smith has accepted a call as pastor of the Groveville and Bar Mills Congregational and Bar Mills Baptist Churches. (*Address: Bar Mills, Maine.*)

'60—Arthur F. White is serving as assistant minister to the Edgewood Congregational Church, New Haven, Conn. (*Address: 173 Sherman Ave., New Haven, Conn.*)

Donald W. Goodwin, (class of '58) has been honored by being awarded a fellowship by the United States government under the National Defense Education Act, for full-time study in the Department of Religious Studies at Brown University. This fellowship is renewable for

two more years, the stipend to be increased each of the following years. Tuition is waived. He will be working for the Ph.D. degree in the biblical field. Don, his wife, and their two sons are now living in Providence.

The teaching engagement of the Dean of the Pacific School of Religion last summer resulted in his meeting with several Bangor alumni. The Reverend John R. Branc (Class of '59) took the course in August and the Reverend Corwin Olds (Class of '59) visited the campus with his wife. Mr. Arthur Gillespie (Class of '41) and his wife attended the public lecture. The Dean visited Chaplain William Ford (Class of '40) in Letterman General Hospital, The Presidio, and there saw Mrs. Ford and the boys.

WEDDINGS:

'60—John Swanson was married to Miss Mildred Jane Bliss on June 25, 1960 in the Union Church in Walpole, Mass. (*Address: Walpole, Maine.*)

'60—G. Dale True was married to Miss Patricia Ann Robbins on June 25, 1960 in the Hammond Street Congregational Church, Bangor, Maine. (*Address: Walpole, Maine.*)

BIRTHS:

Our congratulations to:

'55—Sharon and John Lacey on the birth of a daughter, Nancy Jo, on September 8, 1960. (*Address: 167 Chestnut St., Gardner, Mass.*)

'55—Shirley and Stewart Rowley on the birth of a daughter, Constance Anne, on September 8, 1960. (*Address: 726 South D St., Lake Worth, Fla.*)

INSTALLATIONS AND ORDINATIONS:

ex-'48—William E. Stone was installed as minister of the Congregational Church, Maple Shade, N. J., on June 12, 1960. (*Address: 47 Helen St., Maple Shade, N. J.*)

—William O. Cleary, Jr. was ordained to the Christian ministry in the Highland Congregational Church of Lowell, Massachusetts, on Sunday evening, June 19, 1960. The order of worship follows: Call to Worship, Rev. Paul M. Husted; Invocation and Lord's Prayer, Rev. Paul D. Woodbury; Scripture Lesson, Rev. Lloyd F. Martin, '49; Sermon, Rev. Andrew C. K. Richards, '45; Statement of the Moderator, Rev. David R. Ladre, '52; Vows of Ordination; Address to the Congregation, Mr. Paul H. Hall; Prayer of Ordination, Dr. Walter R. Greenwood; Prayer and Laying on of Hands; Declaration by the Moderator; Charge to the Minister, Rev. Richard F. Manwell; Charge to the Congregation, Rev. William D. Rees; Right Hand of Fellowship, the Moderator; Benediction, Mr. Cleary. (*Address: 37 Hawthorne St., Lowell, Mass.*)

—Kenneth P. Ruehl was ordained to the Christian ministry in the Malta Congregational Church ("The Little White Church"), Malta, Montana, on Thursday evening, September 24, 1959. The order of worship follows: Invocation, Rev. Edward Lahr; Old Testament Lesson, Rev. Robert Dell; New Testament Lesson, Rev. Ralph Dixon; Report of the Ministerial Committee, Rev. Jack Kelly; Ordination Sermon, Rev. William Burkhardt; Ordination Prayer, Rev. George Stickney; Charge to the Congregation, Rev. Jack Hull; Benediction, Mr. Ruehl. A family church supper was held prior to the service. (*Address: Box 401, East Second St., Malta, Montana.*)

—Walter R. Evans was ordained to the Christian ministry in the Westminster Presbyterian Church of Lyndhurst, N. J., on Friday evening, July 1, 1960. The order of worship follows: Prayer of invocation, Rev. Charles Gray; Responsive Reading, Rev. Alan Chaves; Pastoral Prayer, Rev. Fred C. Bischoff; Old Testament Lesson, Rev. Lowell C. Hine; New Testament Lesson, Rev. Cyril Jenkins; Sermon, Rev. Robert F. Burns, Jr.; Order of Ordination to the Gospel Ministry (the Affirmation, the Constitutional Questions, the Prayer of Ordination, the Laying on of Hands of the Presbytery, the Declaration of Ordination), Rev. Stephen A. Feke; Charge to the Newly Ordained Minister, Rev. George M. Booker; Benediction, Mr. Evans. A reception was held

in Fellowship Hall following the service. On Friday evening, July 8, 1960, Mr. Evans was installed as the pastor of the Brick Presbyterian Church, Osbornville, N. J. (*Address: P. O. Box 68, Osbornville Brick Town, N. J.*)

'59—Benjamin T. Hammond was ordained to the Christian ministry in the Community Church of the Pelhams (Congregational) of Pelham, New York, on Sunday afternoon, June 26, 1960. The order of worship follows: Invocation and the Lord's Prayer, Rev. Walter J. Graig; Reading of the Word, Rev. John C. Gould; Sermon, Dr. Burton H. Throckmorton, Jr.; Presentation of the Ordinand, Rev. Wallace W. Downes; Statement to the People, Mr. John S. Johnson; Examination of the Ordinand, Rev. Arthur Wells; Prayer of Ordination and Laying on of Hands, Dr. Marion J. Bradshaw; Declaration by the Moderator, Mr. Johnson; Right Hand of Fellowship and Closing Prayer, Mr. Wells; Benediction, Mr. Hammond. A reception was held in the Community Hall following the service. (*Address: Milbridge, Maine.*)

'60—Donald F. Jennings was ordained to the Christian ministry in the Holden Congregational Church, Holden, Maine, on Sunday evening, July 10, 1960. The order of worship follows: Call to Worship, Lord's Prayer, Invocation, and Responsive Reading, Rev. Herbert L. Wass; Scripture Reading, Mr. Burton A. Bartholomew, '62; Sermon, Rev. Frederick A. Momeny, '55; Statement of the Moderator, Rev. Raymond Wilbur; Vows of Ordination, Mr. Momeny; Laying on of Hands; Prayer of Ordination, Dr. Burton H. Throckmorton, Jr.; Charge of Ordination to the Candidate, Professor Walter L. Cook; Right Hand of Fellowship, Rev. John H. Miller, '47; Benediction, Mr. Jennings. Following the service a reception was held in the church parlor. (*Address: Foreside Road, Cumberland Foreside, Portland, Maine.*)

OBITUARIES

'97—Reverend William Ganley was born in Monson, Mass., on March 30, 1872. He graduated from Bangor Theological Seminary and was ordained to the Christian

ministry at Lowell, Vermont, on September 7, 1897. He held the following Congregational pastorates: Lowell, Vt., 1897-98; South Woodbury, 1898-99; Waitsfield, 1899-1902; Canterbury, New Hampshire, 1902-04; Salem, 1904-09; Agawam, Massachusetts, 1909-10; Hopkinton, 1911-13; Norfolk, 1914-17; West Groton, 1917-21; Dudley, 1921-26; North Wilbraham, 1926-37. He retired from the active ministry in 1937 and since that date has resided in Dudley and Webster. Mr. Ganley died at Natick, Mass., on November 15, 1959. He is survived by his daughter, Miss Ella A. Ganley of Webster, Mass., and a son, Arnold L. Ganley, of Boston. Private funeral services were held in Rockland, Mass., with the Reverend Walter Kraft of Dover, Mass., officiating, and burial was in Mount Pleasant Cemetery, Rockland.

'27—Reverend Johnson Abbott Haines was born in Jersey City, N. J., on September 28, 1894. He graduated from Bangor Theological Seminary in 1927 and was awarded the B.D. degree from the Seminary in 1933. He was also awarded the A.B. degree from American International College in 1933. He was ordained to the Congregational ministry on March 8, 1928. He served the following Congregational pastorates: Hinsdale, N. H., 1927-37; Meredith, N. H., 1937-43; Littleton, N. H., 1943-57; and Dover-Foxcroft, Maine, 1958-60. Mr. Haines died unexpectedly August 21, 1960 while vacationing at East Sandwich, Mass. Mr.

Haines had been very active in various bodies of Masonry and was a member of the Dover-Foxcroft Kiwanis Club. He was a veteran of World War One and served overseas. He is survived by his widow, Mrs. Mona Gallison Haines; his brother, George L. Haines of East Sandwich, Mass.; and several aunts and cousins. Funeral services were held August 22 at the Federated Church, Sandwich, Mass. Dr. Frederick W. Alden officiated at the services, assisted by the Reverend N. W. Haynes, '50. Burial was at Cedarvale Cemetery, East Sandwich.

ex-'28—Ernest Arthur Lilley was born in Chicopee, Mass., on June 16, 1902. He graduated from Springfield College in 1924. He also attended Bangor Theological Seminary, 1924-25, and Hartford School of Religious Education, 1926-27. He was head of a boys' boarding school in Hilo, Hawaii for ten years and later was pastor of the Plainfield, N. J., Community Church. In 1948 he became director of public relations for Florida Southern College in Lakeland, Fla., and later became the college registrar. Mr. Lilley died on July 1, 1960 at Lakeland Hospital, Lakeland, Fla. He is survived by his wife, Mrs. Helen Webster Lilley of Lakeland; a son, Donald E. Lilley of Macon, Ga.; a daughter, Mrs. Marjorie H. Johnson of Addis Ababa, Ethiopia; a sister, Mrs. Eva McNeilly of Ludlow; a niece, a nephew, and several grandchildren. Funeral services were held in Lakeland, Fla., on Sunday, July 3rd.

BOOK REVIEWS

CHRISTOLOGY OF THE NEW TESTAMENT

Oscar Cullmann. Westminster, 1959. 342 pp. \$6.50.

Oscar Cullmann is one of the most important, influential and interesting New Testament scholars writing in the world today. Twenty years ago at Strasbourg he began writing on New Testament Christology. Since that time he tells us that these lectures have come through numerous unpublished "editions", and now he offers the fruit of his twenty-year labors — one of the most significant theological studies of our generation.

One could not offer a critique of the book except he were given considerable space in which to do so. The work is too vast, and so detailed to be discussed in a few words (even well-chosen ones). Moreover, one feels that it would be impertinent and reckless to quote any of the opinions arrived at by the author without first fully representing the grounds he has offered to substantiate them. This is an altogether remarkable book, and its first reaction to it moves more in the direction of awe than of criticism.

Let me indicate (I cannot do more) what the substance of the book is. Prof. Cullmann begins by noting that the New Testament answers to the question "Who is Jesus?" are numerous, and that each answer may be designated by a "title" for Jesus. He then proceeds to investigate the significance of the main New Testament titles for Jesus, studying each as it was understood in non-biblical regions, in Judaism, by Jesus, and by the various early church writers. Cullmann notes that these titles presuppose and fit into a chronological scheme, and he arranges them in his book in accordance with this scheme: Part I discusses titles that apply primarily to the earthly work of Jesus (Prophet, Suffering Servant of God, High Priest); Part II deals with titles applying to the future work of Jesus (Messiah/Christ, Son of Man); Part III deals with titles referring to the present work of Jesus, in the Church (Lord, Savior); and Part IV discusses titles applying to the pre-existence of Jesus (Logos/Word, Son of God, God). Cullmann shows that this chronological pattern is inherent in New Testament Christology as the principle of *Heilsgeschichte*. "The New Testament understands Christology 'as a redemptive history which extends from creation to the eschatological new creation, the centre of which is the earthly life of Jesus'" (p. 317). From this point of view *Heilsgeschichte* is Christology, and Christology is *Heilsgeschichte*.

Of major importance is Cullmann's view that not only the gospels, but the New Testament as a whole requires us to assume that from the time of his baptism Jesus was conscious of the following: (1) of accomplishing the forgiveness of sins through his death, in fulfillment of the prophecy of the Suffering Servant of God; (2) of introducing the Kingdom of God as the Son of Man whom certain Jews were expecting; (3) of fulfilling this double role of "Servant of God" and "Son of Man" in the "complete and unique oneness with God which he experienced continually and in a manner beyond all human possibilities as the 'Son'" (p. 318).

Cullmann does not assume these and other points. He arrives at them by means of the most careful exegesis of the whole range of New Testament literature, using the tools required by the historical method with his customary precision. We do not find here an "original" Christology to which certain supporting Biblical texts have been brought. No indeed! Here is certainly *New Testament Christology*! And while there will be dissensions, on various levels and in varying degrees, from Cullmann's findings, it is also true that Cullmann has presented us with an enormously strong case for the Christology he finds in the New Testament — a case which no historical scholar and no theologian will be able to ignore. This is by all means the most significant book on New Testament Christology that one can read.

Addendum: Because there will be many re-printings of this book, I point out the following (remarkably few) printing errors which I happened to note: p. 68, l. 30: *It is* should be *Is it*; p. 71, l. 8: incomplete pointing of Aramaic; p. 84, l. 5: *to* should be *of*; p. 120, l. 1: rough breath mark should be smooth on Gk. *ego*; p. 129, l. 9: *On this basis* should be *On the basis*; p. 165 note 1: smooth breath mark should be rough on Gk. *Ellenistai*; p. 199, note 2: the ref. to the Eng. translation of Deissmann's *Licht vom Osten* should be p. 278 n. 3 (not p. 277 n. 1); p. 235, l. 17: omit Gk. article *tou* which is not in the text of Rom. 1:4; p. 289, l. 3: *genuineness* is misspelled; p. 312, l. 12: acute accent should be grave on Gk. *epi*; p. 318, note 1: smooth breath mark is missing on Gk. *existasthai*.

BURTON H. THROCKMORTON, JR.

Hayes Professor of New Testament
Language and Literature
Bangor Theological Seminary

ESSENTIALS IN CHRISTIAN FAITH

By John B. Harrington. Harper, 1958. 299 pp. \$4.50.

Although the author is not a professional theologian, but a professor of philosophy at Lewis and Clark College, he gives ample evidence of his Reformed persuasion, and of a sound grasp of the basic teachings of the Christian Faith, in their contemporary as well as their traditional form. His account of them is written from the point of view of what he believes to be the "enduring theme of biblical Christianity: God active in human history, especially through the person of Jesus Christ, to bring about reconciliation between man and Himself." From this starting point, he ranges over a wide area from man's moral predicament to ecumenical Christianity.

In reading this volume I have been impressed with the effectiveness with which Professor Harrington has made an alliance between theology and philosophy. Typical is the way in which he moves from an analysis of man's moral and spiritual predicament to the Christian faith as its answer. The danger of such an approach, as Tillich has pointed out, is to make the answers dictate the questions, or the questions prejudice the answers. Professor Harrington seems to me to have avoided both of these dangers, primarily by the technique of showing that the analysis of man's predicament requires a continually deeper probe, where the Christian teachings become increasingly relevant.

There are points, of course, which may justify debate with the author. His attempt to show an underlying harmony between modern science and Christian theology, by simply contrasting modern science with Greek conceptions of nature, is too facile to do justice to the thorny aspects of this issue. But it must be added that the author makes excellent use of his source materials.

ANDREW BANNING

Buck Professor of Theology
Bangor Theological Seminary

DIFFICULTIES IN CHRISTIAN BELIEF

By Alasdair C. MacIntyre. Philosophical Library, 1960. 126 pp. \$3.75.

This compact volume makes brief excursions in the area of some of the familiar theological

problems. The difficulties considered largely of a rational type, and treated in philosophical rather than theological manner. They include the problem of evil, miracles, proofs for the existence of God, the nature of religious experience, and the question of immortality.

The author shows himself to be an able logician, giving a clear diagnosis of the problems considered. Apart from a reasonable presentation of the issues, however, there is a great measure of originality in the discussion. The intention of the author was to help an ordinary intelligent Christian to be more thoughtful, and to show him that difficulties need not become doubts, and that final proof for his beliefs represent a mistaken zeal.

A.

REASON AND GENIUS

By Alfred Hock. Philosophical Library, 1960. 138 pp. \$3.75.

This is another effort in a perennial attempt to understand and interpret genius. Written by a medical doctor, this one does not seem to succeed better than the others. It runs through the catalogue of various aspects of the development of reason and personality, from environment to psychotic states. The author's conclusion is that "the effort invested in the attainment of a set goal", is the primary agent in the formation of genius. Otherwise little new light is shed, in part because the concept of "genius" is not circumscribed. But it is an interesting reading.

A.

THE PROPHETS OF ISRAEL

By C. Ross Milley. Philosophical Library, 1960. 143 pp. \$3.75.

The author, who is the senior minister of the First Congregational Church in West Haven, Connecticut, attempts to defend the hypothesis which the Comparative Religion School of the Old Testament studies maintained, that following an evolutionary pattern Israel's religion had slowly developed from Mosaic monolatry and henotheism to monotheism under the influence of the eighth, seventh, and sixth century prophets. This hypothesis has seriously suffered under

ism of many modern scholars among W. F. Albright argues that already was a monotheist.

establishing and defending his position, Milley's method of argumentation is exactly unorthodox, to say the least. In order to assert that early Israel was essentially theistic, he merely makes the *undocumented undocumentable* statement that "in the earliest Biblical narratives we find that the life of man and nations are all bound together" (p. 1). Dr. Milley quotes from Albright's *From Stone Age to Christianity* (p. 2nd ed.):

If the term "monotheist" means one who teaches the existence of only one God, the creator of everything, the source of justice, who is equally powerful in Egypt, in the desert, and in Palestine, who has no sexuality and no mythology, who is human in form but cannot be seen by human eye and cannot be represented in any form — then the founder of Yahwehism was certainly a monotheist.

Albright simply dismisses this summary of Albright's extensive arguments, by introducing an *unsupported and unsupportable* assertion "most of the ideas stated were also used by the other Semitic people concerning their gods" (p. 78). When Dr. Milley maintains "Amos' God was not a universal God, for nations with which the Lord was concerned according to Amos 9:7 were 'those near at hand'" (p. 134), he does not merely advance a weak argument, but also fails to recognize that in *Amos' world* the Ethiopians were living near at hand, but at the very end of the world.

There are some disturbing factual errors in the book: Ahab was not the king of Judah (23), the drought of Elijah's days did not last *seven years* (p. 24), the seraphim in Isaiah's vision were not *beneath* the throne of the Lord (p. 84), and the city of Jerusalem did not receive its name during David's reign (20), but had been known by that name already in the Amarna Age. Also in the misquotation of Hebrew words, Dr. Milley introduces some remarkably unique and incongruous forms (pp. 5, 12, 13). His use of biblical references is also inconsistent: *e. g.* in order to document that Anathoth was in the territory of Benjamin, the author introduces biblical references, "Jer. 1:1; 32:1; 37:12" (p. 83), but in support of his statement that there was "a custom in the ancient Near Eastern lands for age to speak and youth to keep silent" he is satisfied to refer to the *whole* book of Job (p. 85).

Students of the Scriptures should be sur-

prised to find that Dr. Milley speaks of the oracle techniques of Israel as "the witchcraft of prophet and priest" (p. 108). In a discussion on Ezek. 18:5-20, the author gives the impression that he considers faith in God a deliberate self-delusion as he states: "Ezekiel's view may not be true in real life . . . yet a person must believe what Ezekiel asserted if he is to hold on to God" (p. 111).

In the discussion on the religion of early Israel, the author disregards much of the relevant literature; for example, neither Martin Noth's definitive work on the Israelite amphictyony, nor the important studies of J. Begrich and G. E. Mendenhall on the covenant are even mentioned. Indeed, it is quite surprising that in this book Dr. Milley has completely ignored the literature of the last twelve years as the fact that he does not refer to any work published after 1947 indicates.

There are many misprints in the book proper (pp. 3, 4, 5, 46, 54, 60, 68, 78, 80, 81, 82, 85, 105, 132) and numerous misprints and false entries on *every* page of the index (pp. 139-143). The book is not recommended.

STEPHEN SZIKSZAI

George A. Gordon Professor of
Old Testament Language and Literature
Bangor Theological Seminary

HORNS AND HALOS IN NATURE

By J. Wallace Hamilton. Fleming H. Revell,
1954. 173 pp. \$2.50.

"I enjoyed your sermon." How many preachers have cringed inwardly as their parishioners spoke these words on their way out of church after morning worship! Reading the sermons of J. Wallace Hamilton comes very close to being enjoyment, but there is much more involved in the process than euphoric feelings. The reader soon finds himself engaged in some stiff self-examination in the light of the gospel.

Hamilton has a popular style and uses memorable though brief illustrations. He never loses sight of the gospel and around every curve of vivid prose the reader runs into some cardinal tenet or principle of the Christian faith. In this book of sermons the pastor of the "Drive-in Church," the Pasadena Community Church in St. Petersburg, Florida, shows a sharp insight into the twists and kinks

of human nature. The sermons are built upon phrases and texts from the Parable of the Prodigal Son. The book represents a high-water mark in sermonic literature.

WALTER L. COOK

*Professor of Preaching and
Pastoral Relations
Bangor Theological Seminary*

SEEKING AND FINDING GOD

*By Roy Pearson. Abingdon Press, 1958. 112
pp. \$2.00.*

"To open the heart and the soul that God can do what he wants with them," is the author's announced aim in this book of 40 devotions by Dr. Pearson, Dean of Andover Newton Theological School. Each one of the meditations is divided into three sections: a scripture reading, several thoughts for meditation, and a prayer.

The Scripture passages are not all familiar ones, several being drawn from the more obscure parts of the Bible. The meditations contain three sections and each division may be considered by itself. These appear sometimes as glowing affirmations and sometimes as searching questions. The prayers are beautifully worded, but the subject matter is not secondary to Dr. Pearson's facile style.

We have been using this book with profit in our own home.

W. L. C.

THE GREAT PROPHETS

*By Ruhi Afnan. Philosophical Library, 1960.
457 pp. \$5.00.*

The great prophets are Moses, Zoroaster and Jesus, but this book is not a portrayal of prophetic personalities, but rather a history and philosophy of religion. Religion is defined as "the revelation of God's purpose in creating a spiritual life for man and thereby stimulating his growth." There is actually only one "Perennial Religion," for there can be only one Divine purpose animating the universe. Each revealed religion in its turn regenerates through its prophet the one ancient perennial religion. On the basis of this conception the author treats quite extensively the history and

teachings of Judaism, Zoroastrianism
Christianity.

CHARLES G. CUMMINS

*Professor Emeritus
Bangor Theological Seminary*

EXISTENTIALISM AND INDIAN THOUGHT

*By K. Guru Dutt. Philosophical Library, 1960.
92 pp. \$2.75.*

This book, by a distinguished Hindu philosopher, discusses in its first chapter the background of European Existentialism tracing its origins to Pascal, Coleridge, Kant, Fichte, Von Schelling, and then treats at considerable length Kierkegaard and Nietzsche. The second chapter on modern Existentialism is devoted to Jaspers, Heidegger, Sartre, and Marcel. It finds that Existentialism is a protest of human nature against the idea of objective order; it is the effort to vindicate individuality against submersion in the absolute of philosophic idealism. The third and final chapter indicates illuminatingly the analogies as well as the opposing views of Indian thought and western Existentialism.

C. G. CUMMINS

ACTS OF WORSHIP

*By W. B. J. Martin. Abingdon, 1960. 192
pp. \$2.50.*

The author of the incisive *The Diary of Peter Parson* now gives us a collection of acts of worship which have all the freshness of morning dew and the vigor of the north wind. The book is also adaptable for private devotions. There are calls to worship, prayers of invocation, pastoral prayers, affirmations of faith, litanies and offertory prayers. All are based on Scripture. The prayers speak to us in all honesty in our world and in our new era. Especially notable are the pastoral prayers based on words of Jesus. I quote just one paragraph from the prayer based on the words "The Son of Man is come to seek and to save that which was lost;" "We are not daring sinners or rebel souls; yet sometimes these words have a strange power to disturb us. Perhaps after all, we are lost in our very safety, lost in our comfort, lost in our detachment, lost in

pride in not being lost." There are also stirring meditations on Scripture. If one is anything for invigorating material in the area of worship,—and what minister is not?—here I commend this book to you.

MERVIN M. DEEMS

Professor of Theological Seminary

FIT TO BE TIED

Charles E. Batten and Donald E. McLean. Seabury Press, 1960. 124 pp. \$1.75 (paper).

In this brief manual, the authors, one a professor of pastoral theology, the other a medical doctor, present a guide for a course for young people. Based on actual experimentation with youth groups the suggested program is rich in possibilities for almost any church group in which parents and pastor are willing and able to co-operate.

The guide consists of an introductory chapter (which includes many wise suggestions about what *not* to do as well as what *to* do), four chapters describing both the "meat" and the method of the four-program sessions, a concluding chapter on variations and follow-up, and an appendix (including letters sent to parents and youth, evaluation forms, and questions raised by the youngsters themselves). Any pastor who wishes to provide his young people with a course on sex and Christian marriage should consult this useful work.

DAVID W. JEWELL

Professor of Christian Education
Professor of Theological Seminary

RAIN UP A CHILD: EDUCATIONAL IDEAS IN THE ANCIENT WORLD

William Barclay. Westminster, 1960. 288 pp. \$4.50.

Professor Barclay's conception of his task is a provocative one: in order to see how education was regarded and executed in the early church we need to know something of the educational aims which existed in the contemporaneous pagan world. He sets out to portray the educational ideals of the Jews, Spartans, Athenians and Romans as these were defined by the various writers of each culture and as they have been delineated by later interpreters of the epochs. The resulting picture

is large albeit neither profound nor penetrating. He contributes little that cannot be found in any standard text on the history of education or in Sherrill's masterful history of early Christian Education.

Still, the book could provide a useful introduction to the study of comparative education in the ancient world were it not for the fact that the author's method comes increasingly between the material and the reader. Barclay repeats himself overmuch, but more distracting is his incessant use of direct quotations. This volume is actually more a compendium of source material than a thoughtful exposition of ancient practices and theories. Descriptions of practice and theory abound, but when over half the text is direct quotation or exposition of the same the author is revealed more as an editor than a contributor to increased understanding. This is really unfortunate since we need an intelligent analysis of the relation of the early church's educational views and practices to those of the surrounding culture. For this, it seems, we shall have to wait.

D. W. J.

INTEGRITY FOR TOMORROW'S ADULTS

By Blanche Carrier. Thomas Y. Crowell, 1959. 182 pp. \$3.00.

Dr. Carrier is concerned that today's children receive the kind of character training which will prevent the current low state of juvenile morality from being extended into the adult years. She documents her critique of contemporary American life and character from the record of the behavior of American soldiers imprisoned during the Korean conflict. Basing her guide-lines for parents on the premise that it is in the home alone that children can receive the kind of experience and nurture which will unify their disparate encounters, she writes of the ways and means by which today's parents can help tomorrow's adults develop responsibility, individuality, knowledge of right and wrong and the will to do the right.

Dr. Carrier's reputation as a psychologist and religious educator is well-known, and her book does offer much sound advice. However, too frequently, her psychological insights become blurred with the intrusion of her moral philosophy as she draws moral conclusions from amoral data. Further, she continues to write in the genre so common some years ago when she equates the Christian faith with traditional middle-class morality. Consequently, her book fails to provide fundamentally *Christian* guidance. Finally, it must be noted that Dr. Car-

rier fails to admit that parents may be unable to will to love and understand their children because of their own lack of integrity. One might theologically categorize this book as "Pelagian!"

D. W. J.

CREATIVE IMAGINATION IN PREACHING

By Webb B. Garrison. Abingdon, 1960. 175 pp. \$3.00.

This small volume by the president of McKendree College, Lebanon, Illinois, will help ministerial readers to become more alert to the wealth of homiletical material surrounding their daily existence. The author's methods for observing, recording and classifying impressions, if carefully followed, would result in a great reservoir of illustrations, readily available, constantly growing, and always far exceeding the demands made upon it. One of the chapter headings suggests the enthusiasm of the author, "All Things Are Soaked with Potential Revelation," and in his company we find ourselves seeing more comprehensively, hearing more keenly, and feeling more deeply, which, if the effect were lasting, would greatly improve the acceptability of our sermons.

EDWARD G. ERNST

Hammond Street Congregational Church
Bangor, Maine

THE INTEGRITY OF PREACHING

By John Knox. Abingdon, 1957. 96 pp. \$1.75.

The seven chapters of this book first appeared as lectures on the James A. Gray Fund of the Divinity School of Duke University. It is an appeal to consider the soundness of "biblical preaching." The author presents the character of biblical preaching that will meet the need of the church's life and answer the "hunger" in human hearts. In vivid description he gives the "why" for the preacher's return to the Bible for his preaching material:— "... because it is great literature, because it is our literature, and because it is, in a very true and distinctive sense, God's literature."

The task of the preacher is to reveal to us God's act of redemption, "which culminated in the life and death of Jesus, the resurrection, the coming of the Spirit, and the creation of

the church." This definition reveals the essential meaning of "preaching," which is telling forth of the news (gospel) of God's love. The preacher's task imposes a two-fold responsibility upon him. In his preparation he must seek to grasp the purport of the Scriptures to their own times, and then strive to relate their meaning to his time. He is not simply repeating an ancient record from documents; he bears witness to the quality and power of the "event" of Resurrection in such a way that it will enable the church to participate continually in the event.

Since the word "preaching," as used in the New Testament, both describes the good news of God and the activity of the evangelists, it follows that the modern preacher's task is "teaching" and "priestly" experience. He seeks to enlighten minds regarding his understanding of the scriptures, and he seeks to move wills of his listeners. He strives to convince and to persuade, for it is characteristic of the New Testament evangelists that what they told the meaning of God's good news they communicated so worthily that "many were added to the company — the church."

This reviewer found the book deeply moving. It serves, not to produce sermonic material, but much, as to cause the reader to search the inward man, the wells of spirit whence his sermons find nourishment. This book will afford the thoughtful reader (preacher) hours of searching discipline as he rethinks his time-pressured way to the basic source of inspired preaching. Out of such discipline God can use the preacher again to convey "the saving action . . . of the life, death and Resurrection of Jesus" to change lives today.

EMIL A. AHOKA

The First Congregational Church
New Rockford, North Dakota

WITH SCHWEITZER IN LAMBARENE

By Richard Kik. Christian Education Press, 1959. 87 pp. \$2.00.

This is the Schweitzer story in an excellent condensation. Richard Kik, a long-time friend of "Oganga," (the Chief) has crowded a wealth of detail into eighty-seven pages. Some stiffness of translation from the German makes the text. It is an excellent introduction to the good doctor especially for younger readers.

THOMAS H. CAMPBELL

First Congregational Church
Abington, Massachusetts

GREAT WOMEN OF THE CHRISTIAN FAITH

Edith Deen. Harper, 1959. 428 pp. \$4.95.

"cloud of witnesses" surrounds us who by "subdued kingdoms and wrought righteousness." Edith Deen's short biographies (physical and spiritual) are of some of these women lights of the Christian faith whom we could know better. Among her sketches are women like Monica, mother of Augustine, Catherine of Siena, Isabella of Castille, Ann Benson, Amanda Smith (Negro evangelist), Clotilda Ramabai, Clotilda, Rose of Lima, and Corinnette Brown. These 123 inspiring stories so written one regrets to lay down the book, and their words linger in the heart as a marching song of faith that challenges one's faith to grow brighter and surer.

MARY C. CLAPP

Bedolph, Vermont

THE MEANING OF WORSHIP

By Douglas Horton. Harper, 1959. 152 pp. \$2.75.

The titles of the Lyman Beecher lectures reveal only one dealing with worship as the central theme of the lectures. Now some thirty-odd years later comes a series of lectures on the subject by the distinguished Congregationalist, Douglas Horton. Fosdick has called his efforts, "an original contribution to the Yale lectures on preaching."

There are many passages in the book where one will mark the page and reflect on what is written there. This reviewer heard part of the lectures and finds them ever so much better in print than they were delivered orally, due no doubt to the fine and stimulating content. This book will be a resource book for years to come when men study worship and may fulfill the words of Fosdick who said, "The Meaning of Worship may well rank with the classic works in this area."

A sentence from the preface sets forth Dean Horton's intention. "I shall speak first of the sacramental experience that is likely to come to any person in Christendom. . . ; then go on to refer to the church itself, and so to the worship itself, and so to the worship that is found there, finally applying the relationships which are intrinsic to worship as a touchstone of the church's life." The last lecture in the book deals with ecumenicity and those who have followed the participation of Dean Horton in this movement will not be disappointed with what he has to say. The outstanding chapter for many ministers will be the one dealing with the meaning of worship in the content of parish life. Sensitive to the often-found separation between public worship and the organized meetings of the parish, Dr. Horton deals with the question. Using the word of a French theologian the Dean asks: how can the meeting of the parish be Christified?

The book is in some ways a testimony to the areas of church life which have engaged the attention of Dean Horton through the years. More than this, however, it is a commentary on the things which have been in the forefront of Christian thinking during the last two decades. Few men are better qualified to make these observations on this aspect of church life than the author of this book.

CLARENCE W. FULLER

N. WESLEY HAYNES

First Congregational Church
Melrose, Massachusetts

First Congregational Church
Montclair, New Jersey

MARTIN BUBER: JEWISH EXISTENTIALIST

By Malcolm L. Diamond. Oxford University Press, 1960. 240 pp. \$4.50.

Malcolm Diamond has written a book that whets the appetite for some first-hand reading of Martin Buber. Martin Buber, influenced by the writings of Kierkegaard and the teachings of Hasidism, is a devout Jew who challenges Christians by his courage, piety, and hope. Only a great soul could turn to his people in 1933 when Hitler came to power, and call for confession. "No one is free of guilt, no one may exclude himself from it." Our day needs the faith of one who would "infuse the routines of everyday life with the breath of eternity." "The only thing that matters is that everything should be done truly for God's sake, from love to Him and in love to Him." Martin Buber has encountered God and knows the hope such an encounter brings. He has much to say to us, and we are indebted to Malcolm Diamond for this introduction.

LESLIE W. HOWLAND

Pleasant Street Methodist Church
Waterville, Maine

MEDITATIONS ON THE GOSPELS

By J. Calvin Keene. Abingdon, 1958. 96 pp. \$2.00.

These eighty brief meditations on selected verses from Matthew, Luke, and John should help to make one's devotional life more satisfying. They are designed for both private and small group use. The method followed is to quote the passage and, then, under the two or three central ideas, to ask several thought-provoking questions which bring implications of our faith alive. The preacher will also find in these pages "seed thoughts" from which good sermons may grow. Dr. Keene is head of the department of religion at St. Lawrence University and is a Quaker. His little book is a worthwhile piece of devotional literature.

NED BURR MCKENNEY

Central Congregational Church
Topeka, Kansas

THE MODERN READER'S GUIDE TO THE GOSPELS

By William Hamilton. Association Press, 1960. 190 pp. \$3.50.

If the publishing trade is any guide, the has developed among the laity within the past few years a real desire for information about theology in general, and the Bible in particular. This volume, by an associate professor of theology at Colgate-Rochester Divinity School, is another worthwhile attempt to meet this need. His book is not a commentary in the usual sense, although it performs many of the functions of one; nor is it a "book about", although it does say much about the four Gospels. Rather, it is a companion book to the Gospels, designed to be read along with New Testament materials, and to provide a scholarly, yet highly readable, comment on the significance of various passages. And let it be said to the author's credit that he rarely poses a question, and, even better, he is not about raising a knotty problem or two where there seems to him appropriate.

There are a few shortcomings. Now and again a scholarly *faux pas* is committed: the suggestion that Mark 11:25 betrays a knowledge of the Sermon on the Mount as it appears in Matthew is such a one. (p. 122). But perhaps the most obvious shortcoming of the book lies in its arrangement. The material of Matthew and Luke, treated as a unit, is placed before the section on Mark, even though the author expressly calls attention to the fact that both used Mark (p. 13), and often makes reference to Mark when commenting on the other Synoptic material. It would have required a rewriting to put the section on Mark first (the book is a collection of three study-guides that originally appeared separately), and would have made the task of the student somewhat easier, if for no other reason than to force home upon him the fact that Mark was, in fact, written earlier.

By and large, however, the book is an excellent guide to an intelligent reading of the Gospels by those with little or no technical training, and for that reason, it ought to enjoy wide use.

PAUL J. ACHTEMEIER

Associate Professor of New Testament
Lancaster Theological Seminary
Lancaster, Pennsylvania

NEW TESTAMENT, THE CHRISTIAN,
AND THE STATE

by Archie Penner. Herald Press, 1959. 128 pp. \$2.50.

This volume is a study of the problem of resistance. It is prefaced by a statement of Scriptural authority and by a brief history of nonresistance in Western Christendom. The body of the book is a closer examination of the New Testament. Since the Old Testament deals only with Israel it becomes precluded. This implied progression of revelation is recognized in the New Testament. And so a variety of insights revealed by Jesus, Paul, and John are woven into a single doctrine of nonresistance. The absolute ethical demands of Christ are interpreted as the whole of Christian faith. There is an extensive bibliography. Each chapter has generous foot-

grips with that phase of the theme assigned to him gives the book its merit. While reading this book one is likely to find himself subjecting his own concepts about man to a bit of self-searching. This kind of introspection has practical value in that it is one of the redemptive factors in a free society. It is a fact that what a man thinks of himself (and his relation to a divine being) will have direct bearing on his behavior as a member of society.

STILES LESSLY

Thomas Memorial Congregational Church
Chicago, Illinois

PHILEMON AMONG THE LETTERS OF PAUL

By John Knox. Abingdon, 1959. 110 pp. \$2.00.

Congregational Church
Nebraska

Why was such a brief and obviously personal note as the letter to Philemon included in the New Testament canon? This is the central question which Professor Knox discusses in this significant book. His answer is that the letter to Philemon was included in the primitive Pauline collection because it was important to the person who first collected the apostle's letters, namely Onesimus concerning whom Paul wrote the letter. A significant aspect of Knox's treatment of his thesis lies in the related issues which are dealt with, e.g. the first collection of Paul's letters, the relationship between Colossians and Philemon, the authorship of Ephesians and its place in the Pauline corpus, and the central meaning of the letter to Philemon itself.

WHAT IS THE NATURE OF MAN?

Edited by Randolph Crump Miller. The Christian Education Press, 1959. 209 pp. \$3.00.

The theme of this book is as old as the human capacity to engage in reflective thinking. For example, we find one of the Psalmists asking the question: "What is Man?" In 1957, the Religious Education Association met and had as its convention theme: "Images of Man in Current Culture and the Images of Religion and Education." Before the convention met a series of papers had been published in *Religious Education* on this theme. Other papers on the same theme were presented at the convention. All these have now been brought together to comprise the chapters of this book.

The concept of man held at any time will always reveal a great deal about the motivating genius of the cultural heritage of those holding it. The first ten chapters deal with images of man as seen in the various disciplines at the present time while the last six chapters deal with the problem of what Judaism, Roman Catholicism, and Protestantism can do about the situation described. The competence with which each of the authors is able to come to

Admittedly, many of Knox's proposals in this book are based upon scanty evidence and fall short of proof. Yet, since the publication of the first edition in 1935, his main line of argument has been taken seriously among many prominent New Testament scholars. In the present edition Knox has not changed his main contentions; he has only expanded the argument at points and corrected minor errors at others.

Personally, I am inclined to accept Knox's main proposals and to recommend this stimulating and significant book to all students of the New Testament.

RICHARD L. SCHEEF, JR.

Professor of New Testament
Eden Theological Seminary
Webster Groves, Missouri

BANGOR THEOLOGICAL SEMINARY LIBRARY EXTENSION SERVICE

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time and may be kept three weeks from the date when received. Postage both ways is to be paid by the borrower and is payable in stamp upon return of the book. The postage rate is 4 cents for the first pound *plus* 1 cent for each additional pound. The package should be marked "Library Materials."

Some of the recent acquisitions:

- | | |
|------------------------------|--|
| <i>Bible</i> | DIETRICH, SUZANNE DE. God's Unfolding Purpose |
| | MARTIN-ACHARD, ROBERT. From Death to Life; a Study of the Development of the Resurrection in the Old Testament |
| | ROTH, CECIL. The Historical Background of the Dead Sea Scrolls |
| | RYRIE, CHARLES C. Biblical Theology of the New Testament |
| | WALVOORD, JOHN F. Inspiration and Interpretation |
| <i>Church History</i> | ADDISON, JAMES T. The Episcopal Church in the United States |
| | DANIEL-ROPS, H. The Church in the Dark Ages |
| | CANNON, WILLIAM R. History of Christianity in the Middle Ages |
| | HUGHES, PHILIP. A Popular History of the Catholic Church |
| | OLMSTEAD, CLIFTON E. History of Religion in the United States |
| | RUNCIMAN, STEVEN. The Eastern Schism |
| <i>Dogmatics</i> | BARTH, KARL. The Humanity of God |
| | KIMMEL, WILLIAM., ed. Dimensions of Faith |
| | LAWTON, JOHN S. Miracles and Revelation |
| <i>Preaching</i> | BLACKWOOD, ANDREW W. The Preparation of Sermons |
| | BROADUS, JOHN A. On the Preparation and Delivery of Sermons
Revised ed. |
| | GARRISON, WEBB B. The Preacher and His Audience |
| | WEBBER, F. R. A History of Preaching in Britain and America
3 vols. |
| | WEDEL, THEODORE O. The Pulpit Rediscovered Theology |
| <i>Church Administration</i> | HABENSTEIN, ROBERT W. The History of American Funeral Directing |
| | HOLT, DAVID R. Handbook of Church Finance |
| <i>Books About Authors</i> | ETTEN, HENRY VAN. George Fox and the Quakers |
| | MCINTYRE, JOHN. St. Anselm and His Critics |
| | MANSCHRECK, CLYDE L. Melancthon, the Quiet Reformer |
| | SMITH, RONALD G. J. G. Hamann |

ANS J. VAN DER BENT, Librarian